The MISSIONARY HERALD

August 1932

American Board of Commissioners for Foreign Missions

Organized 1810; Incorporated 1812, Massachusetts

Headquarters: 14 Beacon Street, Boston, Mass., U. S. A.

GENERAL OFFICERS

President

ROCKWELL HARMON POTTER, D.D.

Vice-President

MRS. FRANKLIN WARNER, M.A.

Recording Secretary

OSCAR E. MAURER, D.D.

Assistant Recording Secretary

EDWARD W. CAPEN, PH.D.

Auditors

HENRY P. KENDALL — WILLIAM L. ADAM — MARTIN WELLES

PRUDENTIAL COMMITTEE

Chairman, ASHLEY D. LEAVITT, D.D.

Clerk, ENOCH F. BELL, D.D. *Assistant Clerk,* MARK H. WARD, M.D.

President and Vice-Presidents, ex officiis

Term Expiring 1932

Frederick W. Chamberlain
Mrs. Frank Gaylord Cook
Hon. Channing H. Cox
Rev. Carl M. Gates
Mrs. A. M. Gibbons
Mrs. C. E. Greef
Rev. Clarence Reidenbach, PH.D.
William E. Sweet
Franklin Warner

Term Expiring 1933

Emil Berndt
Mrs. M. H. Buckham
Charles Burbank
Miss Sarah Louise Day
J. A. Kesler
Charles S. Olcott
Mrs. E. A. Osbornson
Dean J. E. Taylor
Rev. Carl H. Veazie

Term Expiring 1934

Mrs. Ernest A. Evans
Horace F. Holton, D.D.
Rev. Douglas Horton
Mrs. William H. Medlicott
Mrs. M. T. Morrill
Elwyn G. Preston
George L. Richards, M.D.
William G. Sargent, D.D.
John G. Talcott

Term Expiring 1935

Rev. Dwight Bradley
Mrs. Robert C. Chapin
Mr. Blake Franklin
Rev. Charles W. Helsley
Miss Elizabeth J. Hurlbut
Ashley D. Leavitt, D.D.
Mr. E. R. Lay
Mrs. Oscar W. Low
Rev. Raymond A. McConnell

EXECUTIVE OFFICERS

Officers on the Retired List

James L. Barton, D.D., LL.D., Cornelius H. Patton, D.D., William E. Strong, D.D.

Executive Vice-President

FRED FIELD GOODSELL, D.D.

Foreign Department

Mrs. Lucius O. Lee, *Secretary*
Rev. Ernest W. Riggs, *Secretary*
Alden H. Clark, D.D., *Secretary*
Mabel E. Emerson, *Associate Secretary*
Wynn C. Fairfield, D.D., *Associate Secretary*
Mark H. Ward, M.D., *Medical Secretary*
Rev. Herbert E. B. Case, *Assistant Secretary*

Treasury Department

Harold B. Belcher, *Treasurer*
Frederick A. Gaskins, *Assistant Treasurer*
S. Emma Keith, *Assistant Treasurer*
Earle E. Smith, *Assistant*
Harvey L. Meeken, *Publishing and Purchasing Agent*

Home Department

Helen B. Calder, *Secretary*
D. Brewer Eddy, D.D., *Secretary*
Hugh Vernon White, D.D., *Secretary*
Charles C. Merrill, D.D., *Secretary of Promotion*
Mary Preston, *Secretary of Promotion*
Ruth I. Seabury, *Educational Secretary*
Mildred C. Widber, *Assistant Educational Secretary*
Mrs. Lydia Lord Davis, *Assistant Secretary*

Editorial Department

Enoch F. Bell, D.D., *Secretary*
Mary D. Uline, *Associate Secretary*
Dorothy P. Cushing, *Assistant Secretary*

Our August Issue

Dr. J. Merle Davis who writes about Africa after seeing Victoria Falls is the American director of that new department of the International Missionary Council which specializes in social and industrial research in behalf of the Mission Boards of Europe and North America and of the Christian Churches the world over. Our "Personalia" item on Rev. Ray Phillips of Johannesburg gives furthur information about Dr. Davis' immediate plans among the industrial centers of Africa.

One of the books of the year for the student of foreign affairs is the *Study of World Politics* by Professor Hocking of Harvard. It is quite fitting that Dr. Barton who has specialized in Missions and Governments should be our reviewer.

The articles on the Candidate's Conference bring their own peculiar inspiration. Dr. Calkins of Cambridge has kindly consented to give our readers an outline of a memorable address before the Board's newly appointed missionaries on June 15 at the Walker Missionary Home in Auburndale.

The magnificent spiritual response of those missionaries who for financial reasons are being withdrawn or retired, and of those special friends in America to whom the Board's summer appeal has gone—these form the substance of articles by Secretaries Eddy and Fairfield which are likely to quicken the imagination and reach the heart.

Mr. Columbus C. Fuller who gives us a story from East Africa is just retired with Mrs. Fuller from a long, active and honorable service along multitudinous lines in Rhodesia and Portuguese East Africa.

We call attention to Mr. Lobingier's article on the programs that are to be published during the coming fall, winter, and spring. The HERALD is most desirous of having these programs used widely and well throughout the land.

Entered as second-class mail matter at the Post Office, Boston, Mass.
Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

THE MISSIONARY HERALD

The Oldest Periodical in America in Continuous Circulation

A WORLD OUTLOOK FOR WORLD SERVICE

Established in 1818, succeeding *The Panoplist* established 1805, which absorbed *The Massachusetts Missionary Magazine* established June, 1803

One Dollar a Year. *No club rates.* *Ten Cents a Copy.*

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Vol. CXXVIII **AUGUST, 1932** **No. 8**

CONTENTS

COVER. Victoria Falls, Africa

ARTICLES

Africa's Staggering Task. By Dr. J. Merle Davis . . 267

The Spirit of World Politics. A Review of Professor Hocking's book by Dr. James L. Barton . . . 268

Doctoring at Dondi. By Dorothy P. Cushing . . . 270

Union Candidate Conference at Hartford. By Dr. Hugh Vernon White 273

A Message to Outgoing Missionaries. By Rev. Raymond Calkins, D.D. 276

The Human Side of Reduction. By Dr. Wynn C. Fairfield 278

The Summer Appeal: A Proof of Loyalty. By Dr. Brewer Eddy 280

A Wife As a Fine. By Columbus C. Fuller . . . 281

Programs for Meetings. By John L. Lobingier . . 288

Puzzle on Our June Number. By R. B. Porter . . 292

THIS IS STATION ABCFM. Dorothy P. Cushing Announcing 284

BOOK CHAT 288

THIS, THAT, AND THE OTHER 289

PERSONALIA 293

THE CHRONICLE 295

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL

Assistant Editor, GRACE H. KNAPP

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

All rights reserved. By the American Board of Commissioners for Foreign Missions
Publishing Agent, *Missionary Herald*, HARVEY L. MEEKEN, 14 Beacon Street, Boston
Subscription Price: One Dollar, twelve numbers

VICTORIA FALLS

Two and one-half times the height of Niagara and with four times the volume of water, and with the width of ten city blocks, these falls are more than a spectacle; they are a sensation. We associate them rightly with one of the greatest men Africa has known: David Livingstone, who discovered this "Smoke That Thunders" in 1855. We must form the habit of applying the word "Great" to Africa.

Africa's Staggering Task

By J. MERLE DAVIS

I HAVE seen the Victoria Falls of the Zambezi! Ever since reading Livingston's life, when a boy, I have hoped to see the great Falls which he discovered and to get acquainted with this country which is inseparably connected with his work.

The Falls far surpass my expectations. They are indescribably beautiful and impressive. The accumulated water of the vast Zambezi basin, nearly as large as that of the Mississippi, flowing quietly in a stream a mile and a quarter wide, suddenly plunges into a fissure four hunred feet deep and less in width, opening in the plain at right angles with the course of the river. This vast volume of water bursts through the wall of this fissure by a channel only 100 feet wide and hammers its way with great speed and power through a series of fissures almost parallel with the first, connected with each other by the powerful action of the river. Twenty miles farther on, after passing these series of chasms, the river emerges into a wide open bed and resumes its normal flow.

There's a striking parallel between the tremendous experience of the waters of the Zambezi and the present shattering experience of the African race. After milleniums of comparatively quiet and unrestricted, undirected life, the Bantu race has taken a tremendous plunge and is pouring into a restricted channel hemmed in by forces it has not known before and which it cannot cope with. It has to surge forward between these walls at a speed it has never experienced and whither it knows not; let us hope that as with the Zambezi, there lies before it a normal river bed into which it can expand and find its way in due course to the sea. But the component elements of the people's life are being shattered irrevocably apart, and will, as the particles of water, have to find new forms and alignments in the life that is ahead.

Excuse this rather fanciful simile. The tremendous surroundings and dramatic setting of this place have moved me deeply. The Falls make a combined attack upon four senses at once, eye, ear, sensory nerves of feeling and of smell, and the result is overpowering. The earth trembles a mile away with the continuous hammering of the mile-wide battery of cascades, while the mighty orchestra with its trebles and undertone bass parts plays ceaselessly.

I have just had a remarkably satisfactory three days with the officials of the Northern Rhodesia Government in Livingstone, and from governor general to the last department officer I have been met with the greatest of cordiality and have received every possible offer of assistance. These officials and those of Southern Rhodesia frankly show their surprise and gratification that the International Missionary Council is approaching the work of the missions from the social and industrial side. They believe we have a major work to do in helping missions here to live up to the full implications and opportunities of their work.

Christian missions in Southern Africa have tremendous responsibilities and opportunities. I have experienced nothing to compare with this in any other part of the world. While in some parts of Asia missions have been wondering just what their job might be, in Africa they have had placed in their hands the greater part of the task of recreating the life of the race, of rebuilding the Black Man's world and adjusting him to his new surroundings. It is a staggering task, literally dumped upon missions by the governments concerned.

The leaders of these Rhodesia governments are for the most part working in the closest of harmony with missions, and frankly say that were it not for the missionary program of educational, industrial, and religious work, they would find themselves in an untenable position. Both at Livingstone and at Salisbury, I was told by the highest executives that they desired to see the existing missions strengthened, per-

sonnel increased, activities widened. I am not blind to the fact that it is partly due to self-interest that these governments take this attitude, but it is also due to a genuine sense of high responsibility for the welfare and development of the native and these officials know that missions can lift the native farther and faster and more safely than any other agency.

The only other parallel to this situation of modern missions in Southern Africa that I am acquainted with, is the rôle played by the Benedictine and Cistercian and Augustinian monks and monasteries in the early Middle Ages, or rather in the Dark Ages, when they literally recreated the life of central Europe and laid the foundations of a new social and religious life and civilization. The analogies with this position of missions in Africa, while not complete, are most striking and suggestive. Now our small Department* comes along out here and finds a situation ripe for action. A large majority of the missionaries I have met tell me that the adjustment of the natives, socially and industrially, is the greatest problem the Church (native) is facing. In the Union the missionaries and friends of the native are a discouraged group. The political and race prejudice odds are too heavy for them. The storm of repression, injustice, and race hatred has evidently got to get worse before conditions can improve. But in Rhodesia the situation is fundamentally different, and up here is where a program of justice and opportunity and enlightenment can be carried out, with some hope of its eventually bearing fruit in the Union.

*Department of Social and Industrial Research of the International Missionary Council with headquarters at Geneva.—EDITOR.

The Spirit of World Politics*

BY JAMES L. BARTON

PROFESSOR HOCKING, in this his latest book, is searching for the principles that should control the relations existing between nations and especially between the so-called strong nations and the more backward. To his self-imposed task he brings the experience and discipline of the philosopher backed by extensive and intensive personal observation of the countries in the Near East from which his illustrations are chiefly taken.

The study follows no precedent as the author is entering a new field of observation and criticism and is trying to discover the real values of the life of a people or nation and the best method of their conservation. It is a philosophical discussion of the normal principles by which a backward people may conserve what they have to contribute and give them a free scope to grow and achieve. The author places persons and personalities above material possessions and social ethics ahead of economics as a history-making world force.

This theme runs through the 570 pages of the book, expanded and illustrated in seven sections and thirty-one chapters dealing with specific examples taken from the Near East.

Part I, "Backwardness and Its Measures," establishes the thesis which runs through the entire volume. Here he takes the position that there is no such thing in reason as a right of conquest. This is usually based upon the theory that property belongs to the best users, which has been acknowledged in dealing with conquered people but denied in private life. On this theory Europe has carried its domination into Africa and elsewhere and subjected native populations to foreign control.

**The Spirit of World Politics*, by William Ernest Hocking, Macmillan, New York, $5.00.

Part II deals with "The Burden of Egypt," vastly older in civilization and culture than any of the European countries that have at various times in the last three centuries exercised control over it. This is especially true today of England which still exercises an irritating measure of domination with a body of British troops always in evidence. The author raises the question as to whether Egypt is not as capable of complete self-government as is Abyssinia, Persia and Turkey.

Nationality and Self-Determination are treated in Part III, in which the author contends that "neither former possession nor military nor monetary contributions can furnish today valid claim to rulership"; at the same time he declares there is no such thing as a purely independent sovereign state. "There is no self-determination possible on earth if that means complete and splendid isolation of purpose." In the formation of the morale of national life Professor Hocking gives large place to religion. He says: "I cannot agree with the judgment that in modern times religion has become an unimportant factor in the creation of nationality," but "religion is no longer sufficient to draw the outline of a nation, precisely on account of its universal destiny."

Section IV deals with Mandates and Syria, in which the question is considered whether that new principle in international affairs has been set up in the interest of the mandatory power or of the mandated. Is Syria a part of France or is it an independent country committed to France temporarily as "a sacred trust of civilization?" If the latter, why are street names changed from Arabic to French, why the introduction of French coinage, the painted women and the French brothel, collective punishment for crime and a large number of French soldiers, mostly colonials, hated and feared by the people? Why was General Gourand so unmindful of the sentiment and traditions of the Arab people when, in a address at the tomb of Saladin in Damascus, the sacred city of Mohammedanism which he had recently shelled to the destruction of many valuable relics of past history, he said that "the presence in Syria of the French is a triumph of the Cross over the Crescent"? The mandate in Syria under the Mandates Commission of the League of Nations is intolerable and should be modified at once in order to prove to the world that a mandate is a "sacred trust of civilization."

The delicate situation in Palestine as between the Zionists and the Arab residents is the theme of Part V and subjects the question to the same keen comparison of the rights in the country of the two contending races. After a full analysis of the situation, the author concludes that the plan of Zionism can be realized only through political pressure backed by military force, that such use of force would be an injustice and that increase of pressure would meet with increased Arab resistance. He concludes that the only Zionism that can show claim of a right to Palestine is an ethical Zionism. The Arabs are there by right of conquest and centuries of occupation.

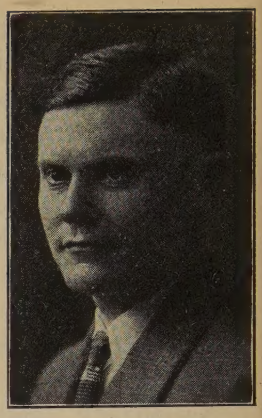
Professor Hocking looks upon the League of Nations as an attempt, not yet wholly successful, to bring to bear upon acts of injustice of the dominant nations the restraining moral judgment of the entire world; it aims to achieve the conservation of world values, which are not chiefly economic but ethical and moral, through the substitution of world thinking for world politics.

The book is a genuine contribution of a thinker and a philosopher to the study of national injustice and moral and social waste as practiced today wherever a stronger nation dominates a backward people, and with practical suggestions as to an effective remedy.

If the author had not been under so much pressure to get this book to the press before he left on his long and important trip of investigation in the Far East, he would undoubtedly have revised and condensed many of the chapters and so clarified the arguments and conclusions. Early appearance was of greater importance, however, than condensation. Premiers and diplomats of all nations will find in this book much of international, practical and constructive value and it cannot fail to have direct influence in turning world politics into world diplomacy.

Doctoring at Dondi

By DOROTHY P. CUSHING



Dr. Markham

FAMILY physician to over 142,000 persons was the astounding job that faced Dr. H. Veazie Markham, home on his first furlough from Dondi, Angola, West Central Africa.

Of course Dr. Markham might take exception to such a general statement, but it serves its purpose—namely, that of bringing home the facts that over 1,000,000 Ovimbundu have but seven doctors, and that last year 40,000 treatments were given at Dr. Markham's primitive little hospital in Dondi; he also had the health care of 1100 school children.

A Synthetic Hospital

"When I arrived in Dondi the medical work was being carried on by the wife of the agriculturalist, who was a trained nurse. She had a small adobe house about ten by twelve feet, with a thatched roof, and two little cupboards of medicine," said Dr. Markham. "In a dark storeroom used originally to house tools and other odds and ends, Mrs. Prior had cleared sufficient space to put up four home-made beds, and that was the sum total of her hospital."

Naturally one wonders how Dr. Markham could serve 3,000 inpatients with such meager equipment. He says that "if a man wished to specialize in surgery he could have patients sitting outside his door day and night."

His First Hospital

Too Dark for Operations

"Last year I did not know just what was going to become of us," he confesses when queried on this matter. "The place we had was a little adobe house with no illumination sufficient for proper work. We had a dozen people waiting to have their eyes operated on by Dr. Hollenbeck who is the best person in this area for cataracts. We tried out one case, but it was too dark, so we had to give the whole thing up. I got some of the boys together and we built some adobe huts near the site of the new hospital. These we call the convalescent camp. Each little hut is about seven by fourteen feet with a door, a window and a bed in each one. I have fifteen of these now. The roofs are straw thatched."

After sixteen months' study in Portugal, during which he learned Portuguese and obtained his Portuguese medical license, this graduate of Washburn College and Washington University Medical School went to Dondi for three years and there got a start in the Umbundu tongue. He has been supervising the building of a new hospital which will contain an operating room, store room, offices, examining room and X-ray room.

The nearest nurse to Dr. Markham is Miss Mary Thomas at Bailundo, fifty miles away; Dr. Markham trains as many of the boys as he can to be helpers.

"They do very well," he comments. "This last year we had beside the 40,000 treatments, 3,000 days in the hospital, seven major operations and about 60 minor operations."

Great Need for Training Natives

Speaking of these lads brings to mind the crying need which Dr. Markham sees for the training of natives in medical work. While there is always the possibility that they will not be allowed to practice except under a missionary doctor because of government restrictions, in Dr. Markham's opinion the only thing to do is to go ahead and test the situation. In the matter of training boys Dr. Henry Stanley Hollenbeck has been pioneering. He has started dispensaries, says Dr. Markham, with native boys in charge, who spend either all or part of their time at these little first-aid stations in the Bush. The villages support these lads, who are more or less under the African Church.

More Clothes, Fewer Colds

To those who have been inclined to ridicule the missionary for advocating more clothes for the "healthy heathen," it may come as a surprise to know that it is the lack of clothing and proper covering at night which accounts for the major cause of much of the serious sickness among the Ovimbundu.

"There are months in the year when 99 per cent of the children I see have colds. If a child does not have a cold I wonder what is the matter with him," adds Dr. Markham. "More sickness and death come from pneumonia and diseases of the chest than any other illness except malaria. We have an absolutely wet half year and an absolutely dry half year. The chest diseases come with the change of seasons. Tuberculosis is quite prevalent."

There are three causes of pulmonary illness, Dr. Markham points out, namely, the startling changes of temperature, insufficient clothing, and the low resistance brought on by poor food and by other diseases. The native people live for the most part in flimsy huts with dirt floors, unheated except for the small smoky open fire in the center. New England lost in our estimation its reputation for rapid climatic changes when Dr. Markham announced that in Dondi the temperature between night and morning will sometimes shift fifty degrees.

Eye Trouble Prevalent

Diseases peculiar to mankind everywhere are found among the Ovimbundu, and goiter is almost universal in some villages. Others have but a few scattered cases. "It is absolutely, however, a goiter country," adds Dr. Markham. Coming back for a moment to the subject of eyes, Dr. Markham was asked whether or not the native people suffered much from eye trouble, since apparently they had no occasion to strain their optics with reading all the latest magazines or viewing the sensational movies. His answer is somewhat surprising.

THE DOCTOR'S OUTDOOR CLINIC

Filth, Fire . . .

"Yes, indeed," he replied, "they have a great deal of trouble with their eyes, and there are two big reasons for this, and, I think, another smaller reason. The big reasons are filth and the fact that all the country is burned over during the dry seasons, thus filling the atmosphere with smoke. This burning is done because the natives wish to drive out the wild animals for fresh meat and one way of securing them is to burn the tall grass—which is so tall and tough that it is often used for mats and building purposes. Burning is really the only way to destroy it.

. . . and Ignorance

"Then the other thing which causes much eye trouble is the attempt of the witch doctors and native people to treat the eyes. They have a terrible irritant which they put in the eyes of children. I have seen quite a number absolutely blind as a result of this habit. This witch doctor, or what they call 'herbs person' extracts some kind of stuff from plants about him which is put into the eyes and burns over the surface. This eye disease sometimes catches everyone in a village. About every person you meet will have red and running eyes."

Strange as it may seem—and yet not so strange when one considers the superstitious background of the natives—there is a great deal of mental disease in Africa, and Dr. Markham would like during his furlough to get in touch with mental clinics and learn more about this particular field. Dr. Mary F. Cushman in Chilesso is particularly good in these cases. Dr. A. A. McMillan, adds Dr. Markham, the new American Negro doctor in Galangue, is giving splendid service, particularly to the women, who have dire need of his help.

Does Christianity really mean anything to these people? Dr. Markham maintains that it certainly does.

You Can Tell a Christian Village

"There is a very noticeable difference between a heathen village and a Christian village, or a village which is in contact with the mission and its activities. You can tell at a glance whether a village has had anything to do with a mission or not. Yes, they wear more clothes; the village is cleaner; there is more ambition, and less filth. The people are interested in having a little better houses, a little better gardens and more complete and nourishing food. The children are healthier. The death rate is lower, and there is less sickness all around."

Asked if one could see the changed life in the faces, Dr. Markham grinned boyishly as he replied, "Well, there isn't exactly a halo around their heads, but you can tell by their spirit and the way they speak. There is also a difference

Bringing in the Sick to Dr. Markham

in their expressions. They are happier and more hopeful. Among the heathen people living under the constant shadow of fear and superstition there is little outlook. They expect very little at the most."

There is a very definite relation between Christian medical work and the development of the Christian community in Dr. Markham's opinion. For one thing, it makes the people take sufficient interest to say, "What is there about this, anyway? I would like to hear more of it."

Dr. Markham and His Operating Staff

A Health Expert's Paradise

In the Christian communities, "clean-up" campaigns to militate against malaria and other diseases caused by unsanitary conditions are taking hold. There seems to be an unlimited field in Dondi for health work.

"This is the place to press sanitation, health, and protection against disease. The other stations send the boys whom they consider potential leaders here to take three or four years' training and go back to do more than they could if they stayed at home. We have a select group of people."

Dondi should be the center of extension work in public health, Dr. Markham believes. "A missionary could spend the major part of his time at Dondi while the schools are open, then continue the work in the villages. From the strategic point of view, it does seem that, since we can never furnish the number of white workers necessary for the task, we should take steps to enlist and train the natives."

The Candidate Conference at Hartford

By HUGH VERNON WHITE

FOR several years past the foreign mission boards of half a dozen denominations have been assembling their newly appointed missionaries for a week of fellowship and preparation. The "candidate conference" as it is called comes in June, immediately following the close of the college year. This year as in years past the Kennedy School of Missions at Hartford was host to the conference.

Attending such a gathering one gets valuable insights into the missions of today. Here are missionaries in the making; and what a normal, human group of young people they are! They are a hand-picked company. For years, in most cases, they have been preparing in college and seminary, and in various forms of Christian service for their life work. The "candidate secretaries" of their mission boards have kept closely in touch with them through correspondence and interviews. Issuing from this long process of conference, of study and work, have come their appointments to the special fields and posts of service.

One finds an atmosphere of deep and earnest purpose; the casuals and drifters are not here. There is an eager expectation. They hear all about the difficulties and privations; they are going out with their eyes open, but they illustrate admirably the fact that men and women who have an absorbing goal are not troubled by such things. There was more of quiet courage, more of optimism, more of real satisfaction with life, than one usually finds in a human group.

THE UNION CANDIDATES' CONFERENCE AT HARTFORD

Dr. White, the writer of the article, is in the center of the picture, third row from the front. He has taken over temporarily from Dr. Clark the work for and with the men candidates.

What do they do for a week? It is a busy time. Morning prayers at 7:20. Then breakfast and an intensive course in phonetics, followed by group conferences in which those going to each country gather with some counselor of long experience in that field to find out in informal talk as much as they can; then round tables on the vital purposes of missions and lectures on principles and practice, and on how the missionary lives. There is a period for rest and recreation in the afternoon, but a tired lot of missionaries-elect seek their beds after the evening program.

What do they get out of it? A sense of familiarity with their prospective homes, a lot of good advice and useful information, a group experience of divine leadership; but most of all a sense of the great fellowship and the far-reaching enterprise of which they are to be part. The interdenominational character of the conference helps greatly to give this appreciation. There is also the making of acquaintances with missionary leaders in the field and in administrative office at home, the beginning of a life in which these globe encircling friendships will be of lasting value.

The numbers were smaller this year, but *there was no air of discouragement.* The work is going on and these are the people who are going to do it. The new day in missions has come for them. New attitudes prevailed; the idea of "sharing," appreciation of other faiths, the desire to honor and preserve prevailing forms of culture and, through genuine friendliness and sincere Christian living, to win men to the great Friend: these were the notes struck again and again. They began the weaving of a "new world symphony" of Christian life and love and service, which has in it the promise of great blessing for a distracted and defeated world.

It is apparent that Christian missions have lost their militancy but not their vitality and vigor. The dogmatic attitude is passing but not the positive conviction. These young people are the heirs of a century and a half of missionary experience. They stand on the shoulders of giants and see new sights; some of them will be the giants of a new day. They come from colleges, universities and graduate schools; Phi Beta Kappa keys are in evidence; they know the latest things in psychology, literature, and science. But they also know God and have learned from Christ that life is redeemed by love and that fulness of life is found in service. They are alive to the burning issues of the day —race, and economic justice, and world peace. They see that these are world problems, and they are off to dig in at some particular point and in some particular job. They make personal and active the vision of a world community that has come in theory to advanced minds but which is so sadly contradicted in practice by nations and individuals. It is not romance, but service that lures them; not a theological zeal and obsession, but a love of man and a thrilling

LAVINIA SCOTT, HELEN HAIGHT, SUSAN HOWARD, OLIVE NELSON,
AMERICAN BOARD APPOINTEES

realization, born of the vision of Christ, that there is something divine hidden in every man, a son of God who needs to be made conscious of his birthright.

A week with this company makes the whole missionary enterprise personal. One comes away feeling that henceforth it will be not "they" but "we."

A Message to Outgoing Missionaries

By RAYMOND CALKINS

THERE is no difference between missionary work in Africa or China or India and missionary work in Massachusetts. The commission is the same; the broad human field is the same; the task is the same: putting the Spirit of Jesus Christ in the heart of the individual and into the heart of the world. Consequently, I speak to you out of my own experience as a missionary. I want to give you the four fundamental principles which seem to me to underlie all true, effective and spiritually successful missionary service.

The first of these is an unspeakable conviction that the Word and Will of God must ultimately prevail; that nothing can defeat the omnipotent Love of God; that the Redemption of human society, and the Salvation of man is the one fact of which we may be sure; that the Cross is the symbol of a final moral victory; that Christ goes forth conquering and to conquer; that this is the victory which overcometh the world, even our faith.

Short of this deep-seated and unshakable persuasion, we may lose heart. There are so many disappointments; so many obstacles. So often our hopes are defeated, and the odds seem so great. Evil looms apparently insurmountable, and there is this great imponderable indifference to overcome. What we achieve seems so insignificant, so trivial: a negligible factor in the vast, impenetrable life of the world in which we live and work. We shall never be real missionaries unless we have an unbounded Hope in the centre of our being, a Hope which nothing can dim.

Such a Hope has animated all true missionaries in the Bible and out of it. It shines in the heart of the prophets of the Old Testament and of the apostles of the New. It enabled Paul to challenge the Roman Empire undaunted, and caused the seer of Revelation in one of the darkest hours in early Christian history to cry: "The kingdoms of this world shall become the Kingdom of our Lord and of His Christ." As missionaries, we need to hold fast to our Bibles that this immortal Hope may be our inalienable spiritual possession. Only thus shall we be able to remain "steadfast, unmovable, always abounding in the work of the Lord, for as much as we know that our labor is not in vain in the Lord."

The second of these principles is the settled persuasion that Jesus Christ *and He alone* is the Saviour of men and the Saviour of the world. Our unique and sacred task is to give Christ to the world. To do this with passionate purpose, it is necessary to believe with all our souls, that nothing short of this will achieve personal and social redemption. If we feel that the Christian evangel is one way to save the world; that today it is the best way; that on the whole it is superior to other means and methods; that it is conceivable that a different way may some day disclose itself better adapted to conditions that we now know nothing about; in short, if we harbor any other idea than that Christ and He alone is the One and Final Saviour of the world, we shall never be real missionaries. For myself, unless I believed that in every fibre of my being, I would never again mount my pulpit stairs or continue for another hour to be a Christian missionary.

For that is what a Christian missionary is. He is a man or a woman who goes to his fellow-men with the simple pronouncement: "There is none other Name under Heaven whereby ye may be saved." He is tolerant of all other faiths; he gladly recognizes truth and value wherever he finds it; he admits gladly the beauty of virtue

which blossoms outside the sphere of the Christian Revelation; he labors with a broad and inclusive catholicity of mind and spirit. Yet he labors also with the passionate conviction that apart from the life of God as seen and known in Jesus Christ, no human soul can attain its full spiritual stature, nor the world its full and final righteousness. You cannot point to an achieving missionary spirit in the New Testament or in Christian history who has not believed this with all his heart and soul.

The third of these principles is the discovery that the immediate missionary objective is to plant the spirit of Jesus in the heart of the individual. The missionary method from the first has been the personal method. How amazing this seems, when we scrutinize the way in which Jesus spent His time. He had three years at most, some scholars say two, still others only one, in which to do His work for the world. And how does He spend His time? How little of it went to work of organization; none of it to composition or other impersonal forms of work. He spent His time going around and doing good turns to people. He spent hours with individuals. If He could put His Spirit into the hearts of twelve men, He was content. If He could satisfy the soul hunger of one man or woman, it seemed to Him to be enough. It all looks so simple, so naïve. But it accomplished His purpose. Having loved His own which were in the world, He loved them unto the end. Watching Him then, seeing Him now, men have discovered the one Truth He came to teach: God *so* loved the world.

As missionaries we need to repeat the method of Jesus. The more we can remind men of Jesus in our self-less love for individuals, seeking the lost, binding up the broken-hearted, preaching by life and example the love of God for the least and lowliest of His children, the finer missionaries we shall be. We need always to be on our guard lest we lose ourselves in impersonal forms of service. These are necessary to a degree and cannot be neglected. But the real joy, the endless delight and the final influence of the missionary depends on the degree of personal love and individualized forms of service which he performs.

The last of these principles is the recognition of where the responsibility of the missionary begins and ends. A missionary can fail by not discharging the responsibility which belongs to him. But he can also fail by assuming a responsibility which does not belong to him. His responsibility, the beginning and the end of it, is to be a good and faithful sower of the seed. The harvest belongs to God.

Years ago a friend of mine gave me a beautiful engraving of Millet's "The Sower." It has hung ever since beside my bed, and it has been my inspiration: that strong, virile figure striding across the field with strong arm scattering the seed. Each night when I go to bed I look at it and I say: "Any good seed sown today?" Each morning when I get up: "This day is for sowing some more of that good seed." If I do this, I have done my part. To the extent that I have not done this, and to that extent only I have failed. "What shall the harvest be?" That I do not know. That lies both beyond my knowledge and my power. That belongs to God. I can be content if I have done my part, in the sure conviction that God will use even the little I have done for the achieving of His final purpose, the redemption of mankind.

Such, then, are the four principles underlying a true missionary's work at home and abroad. May God cause them to lie warm and abiding in your hearts as you go forth in His name to do His blessed will.

This is an hour for humanity, in new humility and contrition, to recognize the inescapable Will of God; and to turn to Him for deliverance.

William T. Ellis

The Human Side of Reductions

By SECRETARY FAIRFIELD

THE situation with which the American Board is faced at the present time seems to be without precedent in its history. Not even in the desperate financial straits following 1837 and 1873 does it seem to have been found necessary to withdraw missionaries who were in active service on the field and doing acceptable and helpful work, as well as missionaries on furlough. This year, in April, in addition to the normal retirement of 16 missionaries and withdrawal for normal reasons of 5 missionaries, all without replacement, plans were made by the Prudential Committee looking to the early retirement of 7 missionaries and the withdrawal from active service of 40 missionaries, as emergency measures, while the number of outgoing new missionaries has been cut to the narrowest margin of strategic necessity. The executive staff of the Board in America has been still more heavily reduced in proportion and reductions in salaries and allowances have affected the remaining missionaries, retired missionaries and officers.

Five Weeks for Decisions

The decision that radical reductions were necessary at once, of such a nature as to continue in effect if necessary for a period of years, was made on March 8. The officers were required to suggest reductions within three weeks. These amounted to approximately $50,000 in the fiscal year closing August 31, 1932, and $150,000 in the next fiscal year. These were found insufficient and in the next two weeks, they were required to find enough to bring the reductions for the next fiscal year 1932-33 up to a total of $200,000. Then it became necessary to report these tremendous reductions out to the missions.

Writing to the Fields

The letters were written with heavy hearts, for the officers realized fully what they would mean. It is no light thing to recall missionaries just as they are beginning active work after the preliminary period of preparation in study of the language. It is still harder to withdraw men and women who have spent fifteen or twenty years on the foreign field, striving always to adjust their thinking and their living to the life and culture of the people among whom they work and successful in such adaptations and in their work. To withdraw those still older is almost impossible, since the difficulties of securing an opportunity for service in this country at the present time increase with age. To try to decide which forty out of a group of over six hundred should be withdrawn had already been heartbreaking work. To report to men and women whose whole lives had been consecrated to foreign missionary service that they were withdrawn in mid-career, men and women with whom one had worked, intimate friends, hosts on secretarial visits, was something that would have been avoided if it could have been.

Then beyond the missionaries were the churches which had grown up in the different fields. Here were thousands of men and women into whose religious faith had been built unconsciously the idea that the Christians of America who had sent out the missionaries were vitally interested in the welfare of the churches they had started. The American Christians had of late years been transferring more and more administrative responsibility to their shoulders. The local Christians in every land had been trying to assume the growing burden of support as the church work expanded. In many of the countries, the depression had been of longer duration than in America. Even in remote Micronesia, the price of their one significant export, copra, had fallen from fourteen sen to four. To such men and women, it was now necessary to break the news that their missionary helpers were to be withdrawn, and that the cash contributions which had supplemented the salaries of preachers and teachers and doctors were to be reduced. (Practically all of the 87 per cent of the American Board's budget that is spent on the work abroad goes into salaries in some form or

other.) Were these churches and workers to be cast off without warning for adjustment? Would they not think that the action was taken because the American Christians had lost their faith in the native leadership? How could the steps taken be interpreted so as not to crush the morale of the various churches as well as of the missionary staff?

The Letters Come Back

Replies have now come from enough of the fields to reveal the spirit in which these letters have been received. Almost startling has been the understanding sympathy for those in America who have had the responsibility for making these "cuts." One expression is typical of many: "We, of course, bear no malice toward you nor any other member of the Board. We know that you are suffering, too, as much as we. We must all do our best with God's help to make whatever adjustment is necessary to carry on the work in the highest degree of efficiency. Undoubtedly, if any one is to be recalled, it should be we first of all." Another wrote: "In my opinion, the American Board has been not only just but generous in their dealings with us who are new members in your group but former missionaries of the Christian Church."

Those whose own lives are most vitally affected by the blow have often seemed to think most of the others also affected. One writes: "I cannot possibly minimize my grief at the thought of the giving up of these centers of Christian work, or of the difficulties that lie ahead of them if they attempt to work independently. One of my teachers has an aunt dependent upon her and no one to depend upon and positions are at a premium now. I need not trouble you with details about them, for of course they are only a few of such, and they will have to meet it some way. I have called for conferences with my teachers right away. I know they will be good sports, and I hope the mothers and families to whom we make the first appeals will be too. But they have such few resources themselves." Another writes: "What of all the other work among the women and children? Miss . . . is a host in herself, but she is not as strong as she used to be and it is not right for her to carry on alone. I am not pleading for myself, because I recognize my shortcomings better than any one, but the work of the . . . field means much to me."

In at least two instances, offers have come to the American Board from missionaries not withdrawn, offering to take the place of a fellow-worker withdrawn, not because they wished to pull out of the field but because they felt that perhaps they would stand a better chance than the other of making their way in American life.

Other letters have pleaded for the alteration of some one feature or another of the proposed reductions, again pleading not for one's own work but for the work of others. There are naturally differences of opinion as to the wisdom of certain proposals and already there have come from some missions alternative proposals to effect the same amounts of saving by other measures, as was recognized as a possibility in the original actions taken. Yet wherever a mission has acted with the facts fully in hand, the desire has been to play the game and to meet the heavy responsibilities laid upon them in the spirit of coöperation. One mission secretary wrote: "We at this end earnestly desire to identify ourselves with you in all your measures for meeting the crisis. The actions already taken indicate this." The North China Council, composed mostly of Chinese, reports that in the face of the necessity for adjusting two successive "cuts," the spirit throughout the long series of meetings was the finest of years. In the case of one association group whose delegates had been instructed in advance to resist to the utmost any suggestion of reducing appropriations for that area, long before the end of the meeting the spokesmen for that association were heard offering to share their resources with another association which was to suffer more.

From India come these stirring words: "We certainly do not admit any defeat. Our hopes are as strong as ever and we believe that having been purified by this terrible depression we can go forward with courage and with greater hope, believing that during the second century of our work a great victory for the Kingdom of God will have been won here in India. . . . We see evidences constantly on all hands that Christ is

affecting India far more than ever before and far beyond the organized church which has come into existence. . . . These days of need and of limited finances must turn us to the unlimited source of spiritual power and we therefore trust that out of it all there will come great good. . . . We assure you that in all these difficulties as well as in all these hopes the members of the Mission and the members of the Church out here stand by the Board and the churches at home in a confident expectation that all things will be right in God's good time."

Must It Be Done Again?

As these pages go to press, the officers are under instruction to study all the fields afresh so as to have in mind additional reductions up to a total of $100,000, all or part of which may be put into effect if necessary in order to balance the budget for 1932-33. While a part of this may be required by the estimated falling off in income from funds, the greater part will depend on the mandate received from churches and individuals as recorded in gifts received before August 31. God forbid that in October a further demand may have to be made on the courageous loyalty of missionaries and Christian nationals abroad! If it be, we can be sure of further revelations of such spiritual reserves as these letters record.

The Summer Appeal: A Proof of Loyalty

By SECRETARY EDDY

THE first returns from the Summer Appeal can be reported. It is appreciated that the most loyal friends have sent in their letters and gifts more promptly than usual, and the returns may tend to give too much hope, but it must be remembered that many will meet this appeal in silence, and many others, deeply loyal to the Board's work, will be quite unable to send their usual summer gift.

Two weeks after the *News Bulletin* was placed in the mails, the total of gifts received is 740, as compared with 570 at the same time last year. The total amount in hand is $15,776, an increase of $1,400 over last year.

Best of all, in a year when incomes have been reduced (probably not less than 30 per cent for the whole country, and perhaps even 50 per cent for those who have lived on income from securities) it can be stated that 269 of the gifts are increases over last year, while only 115 decreases appear. It is marvelous, and nothing less, that over 36 per cent of the gifts are thus either increases or new to our lists.

Many in a spirit of sacrifice have stepped into the gap in this emergency year. Every gift means deep devotion. As we scan more than nine hundred letters which have already arrived, sentences stand out that picture the anxiety and determination which lie behind these personal checks. One writes: "I wish that my little gift was not so small, but I can double it this year in view of the need and send my check before other calls and bills interfere."

A prominent professor writes: "Here is a small check with a very large bundle of sympathy and best wishes. We regret to find that our bonds and stocks are more ornamental than useful just now."

A relative of several missionaries who have died on the field, says: "We must not let the torch those pioneers carried fail now in this present time of need."

An elderly man, facing trouble, writes: "I hesitate about sending this five dollar bill. I am 82 years old and my earning days are over. Six weeks ago I had a shock and am nearly helpless, but I hope the missionaries will not have to lay down their work."

"Enclosed please find $10.00. I have developed some skill in doing without."

An elderly man writes: "I have lost heavily this last year, but I can give up smoking and if necessary, go without lunches for a week to help."

"Yesterday I wrote on the blue slip that I was not able to give anything; was feeling too depressed, my income had dwindled so. But today am so sorry for your losses that I must do a little, and have opened the envelope to put in my small check."

One pastor sent out a personal letter to his congregation, based on the *Bulletin*, and asking that the Dollar Coin cards be filled and sent in. One of the great leaders of our denomination sends us $100 and mentions $1300 recently given to meet special needs, but urges the Board to carry on with courage. Finally, one minister feels that we have not yet reduced our comforts and budgets to the point where we church members can deny an appeal like this. The salaries of his son and daughter have been heavily reduced—"but I won't be counted with this limp generation that faints in its limousines. . . . My year may show a deficit on my side, but I don't want that deficit to be against the Lord. . . . We have never had anything to give, but we have loved the American Board and what it was born to do, and it breaks our hearts to hear about retrenchment when the need is to go forward."

The deepest need in this moment is to find one thousand friends in the churches who will send a gift worthy of this emergency, that this work may be sustained in strength, and that the present retreat may be turned into an advance. The hearts of the people are true and tender, and despite vast losses and bitter sorrows, the spirit of stewardship will yet discover the chance to make a gift this summer to stem the tide.

A Wife As a Fine

By COLUMBUS C. FULLER

A TIRED girl with a woman's face came slowly down the path from Portuguese territory and stood hesitatingly some distance from our house. She looked about her uncertainly, then knelt down in the path, waiting for someone to speak to her. "Runaway," I thought, for fugitives from some kraal of misery are not uncommon here. She was not much dressed, even for a runaway, and the baby on her back was hardly held in place by the old dirty white cloth which looked as if it had served as dress and blanket combined for many months.

"Ta mu ona" (How do you do?) said I, going to the door. Her eyes were full of fear and distress, all of the sufferings of Africa's women looking out of them.

"Nda uwe," she replied, but did not get up from the ground.

"What do you want?"

"I am looking for a place to stay."

"Where do you come from?"

"I am from the country of the Portuguese."

"Why did you leave home?"

"I broke the hoe, and my husband threatened to chop me with the axe if I was unable to 'find' another one, and how can I, a woman, get the money to buy another one?"

"Who is your husband?"

"Gabaza, of the country to the south of Spungabera."

"Did you run away from home?"

"Yes, my husband told me that he did not want to see me again until I had the new hoe."

I told her she had better go to Mrs. Cele's, where all such poor women go, to live till her husband came to talk over the matter. She would be able to work for food for herself and baby and later I would give her a hoe.

Some days later her husband came, a tall, good looking man with a hard face.

"Good morning," I greeted him.

"Morning, Umfundisi."

"What is it?"

"I am looking for my wife; she has run away from home, and I have been looking for her everywhere, at Mt. Silinda and all of that country; now I hear she is at Chikore."

"Did she run away?" He nodded. "Why?"

"I do not know, she just ran away."

"She is at Mrs. Cele's. You had better go

A Type of the Women of Portuguese West Africa and Portuguese East Africa

there to talk with her, and bring her here to see about the matter."

The next morning they came, and I was surprised to see the change brought about in so short a time in the girl's face and in her baby.

"So you have found your wife. What about your matter?"

"I want her to go home with me."

I asked the girl again and again if she were willing to go home. At last she answered.

"No, I am not willing to go."

"Why?"

"I am afraid of him."

"Why did you run away from home?"

"I broke the hoe."

"But it is a small matter to break a hoe; there must be something else. What sin did you commit that led your husband to threaten you?"

She would not admit any other fault and her husband made no other accusation. He said that the matter of the hoe was ended, that he had never threatened to cut her with an axe, that he would buy a new hoe for her. She still refused to go with him and it seemed to me that she was unduly obstinate and was making a big thing out of a small matter. Finally I told them that I would not try to settle the matter by forcing the woman to leave, but that the husband had two paths to follow as he might choose. He might go home and wait in the hope that his wife would return with the baby. Or, with his official pass from the Portuguese Administration Headquarters at Spungabera as introduction to our Native Commissioner [this was British Rhodesia] at Chipinga he might ask the Commissioner to "call" his wife to come there to see if she would be told to go home with him or would be permitted to remain here. He chose the latter.

Now that I began to look closely into the matter of her relatives in order to find out who was responsible for her in Native Law, a great light dawned. The girl Mutambudzwa (i.e. the persecuted one) had early lost her parents, had neither brothers nor sisters, and had been sent to her uncle, Zimboma. When she was ten years old her cousin Machisi killed the father of Gabaza at a beer drink when the big, black clay pots were about empty and the people all full. The family of the victim demanded a big amount as damages. This could only be met by the payment of a girl as the fine, and Mutambudzwa's uncle gave her to his son to give to Gabaza in settlement of the matter. When she was thirteen or fourteen Gabaza took her from the custody of his first wife and forced her to become his wife.

But, as the husband had never paid any "lobolo" (bride-price) he did not treat her with any consideration, often beat her and had threatened to cut her with an axe. This bride-price business has *some* good points: it makes the wife valuable. Even the girl did not like to admit that she was not a "proper" wife, so I dragged these facts into the light with difficulty.

The way out of the dilemma appeared. Even in Rhodesia a girl might be given as fine in such a case, *but only with her consent.* So I told the now subdued husband that it was no use for him to go to Chipinga. The Native Commissioner would only laugh at him and send him away, for in this case the girl had been *forced* to go to the kraal of Gabaza.

So I watched the little group dissolve. Gabaza left his wife and child reluctantly, for it is evident he loves the little boy. No matter how the case ends he will eventually get the child, over whom, when partly grown, the mother will have no claim at all. The girl went back to Mrs. Cele's, where she will be taken care of and protected. Quite likely she will never go back to be beaten by Gabaza. But she will *always belong* to some man, and could be married off at will, except for the protection of the Mission and the law of *this* land.

Even here in Rhodesia the local officials *used* to support the parents as against the girl and the missionary, and girls have been dragged from this mission station by heartless fathers and forced to marry old men against their will. The time is coming when even in Portuguese East Africa a girl will have more protection than a beast.

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Gives God a Chance

"Teach them everything, especially the Word of God," said a Zulu Chief as he brought his daughters to Inanda Seminary, Natal, South Africa. There are now several daughters of chiefs at the school, among them the first two to come from a kraal where the father has plural wives.

Religion To Be Talked About

To the Zulus religion is such a natural thing that they do not understand why anyone should hesitate to mention it. So it is that Inanda Seminary girls, normal, fun-loving students from fourteen to eighteen years of age, rise eagerly in their meetings to speak of their faith and to lead in prayer. "Tennis, basketball, debates, concerts, movies, mean as much to these girls as to any girls," declares Miss Margaret E. Walbridge, Principal of Inanda Seminary, "but I do think that most of them are sincerely trying to seek the Kingdom of God first."

All God's Chillun Got Feet

"The Little Man from the Hills" is what they called Lu Te Hsiu's uncle. Lu Te Hui has returned to Fenchow, North China, with her kindergarten training diploma tucked under her arm and is rendering royal service there. Her uncle, who belonged to the Mission before 1900, was famous for his campaigns against bound feet and in behalf of education for women. One of his famous stories ran something like this: "You will go to the Gate of Heaven and knock and Saint Peter will open it a little crack, Chinese fashion, and inquire who you are. You will reply that you are the Lord's child So and So, but Peter will shake his hoary head and say, 'No, the Lord never made children with feet like that.' And shut the door!" It was this man who sent his daughters two days' journey by cart to the mission school before it had actually opened, and he started a school in his village where Lu Te Hsui, dressed in turkey red, began her education.

Developing Good Sports

"This team plays a cleaner game than our American teams do," declared James N. Nichols of the staff of the American Collegiate Institute, Istanbul, Turkey, referring to two tie football games with Robert College and Galata Saray Lycée. Real sport is finding a place in Turkey today. Two Turkish sport magazines, *Olympiat* and *Turk Spor* used pictures and write-ups of the Field Day at Erenkeuy A.C.I. Three pretty girls elected as queens distributed the prizes, which was quite an innovation, and the whole affair was carried off in the best organized and smoothest fashion ever witnessed. The major credit for the success of the meeting should go to Negati Bey of Adana, a last year's graduate who is now a law student in the University and directs the school athletics.

He Healed on the Sabbath

A worried little group was plodding along a dusty road toward Talas, Turkey. A husky farmer tugged at the rope of a donkey on which a suffering, white-faced boy was riding, while behind the animal a distressed woman attempted to speed up the procession with a stick. Dr. Wilson F. Dodd had just come out of church. The clinic at Talas was not open on Sunday morning, but when Dr. Dodd discovered that the lad was suffering from a stone in the bladder and that an immediate operation was necessary to save his life, he set to work. "I am an orphan boy from Cebir," said the youngster, "and my aunt has been taking care of me. When the pain came a neighbor brought me here on his donkey." Half an hour later the operation was over and the boy sleeping from exhaustion. The aunt, grateful for the life of her nephew, took from her ragged clothes all that she could afford to pay the doctor—fifty cents. "In 1,000 villages there is no doctor or medicine," reports Rev. Paul E. Nilson. "What does a sick person do? Needless suffering and needless loss of life!"

They Preferred the Gospels

When it came time for gifts to the students in the Criminal Tribes Settlement schools this past Christmas, the boys and girls in the upper grades were given the choice of a pencil and rubber, a ruler and a small hymnal and gospel, or a New Testament. Most of them, including Mohammedans, chose the New Testament, testifies Miss Ella C. Hoxie of Sholapur, India.

The Real Article

Because both he and his sister could not continue in school, a native boy at Mt. Silinda, East Africa, dropped out at the Fifth Standard. Now his sister, Mwatsonza Hlatywayo, for whom he sacrificed his education, has charge of an outstation school. She is a real evangelist and a power for good in her community. "The teachings of Christ have brought about a radical change in the social status of women and girls," adds Miss Mabel E. Larkins. Another student taking the teacher's course at Mt. Silinda Institute had an opportunity to work in a white man's garage and learn to be a mechanic. This sort of opening comes very rarely to a native, but Elijah Sitole thought carefully of the opportunities which he would have as a teacher-evangelist among his own people and decided to continue his course in the training school.

Even Radicals Listen

Men showed a deep interest, as well as women and children, in the Christian message as Rev. and Mrs. William B. Stelle of Tunghsien, North China, traveled over wretched, deep-rutted roads in rough, jolting farm carts. Camping in friendly barnyards, entertained by courteous villagers, always the center of interest—they found an unexpected response. Even a few of the young leaders who prided themselves on their radical outlook and who viewed religion as mere superstition, were open-minded and receptive. "They were easy to converse with because they were outspoken and straightforward," Mr. Stelle explains, and adds, that he would rather coöperate with some of these vivid young enthusiasts in spite of their opinions about religion, than with any other men he knew! "And the village and city groups, and the crowds on the mountainside which surrounded Jesus were not one whit more appealing potential sons of God than the men with the kindly faces we looked into day after day."

Glorious Day Drawing Nearer

"We . . . do not admit . . . defeat," comes the stirring statement from the Madura Mission, India, voiced by Dr. J. J. Banninga. "Our hopes are as strong as ever . . . we go forward with courage and a greater faith, believing that during the second century of our work a great victory for the Kingdom of God will have been won in India." Depression and its attendant suffering has only purified, Dr. Banninga believes. From all corners he hears reports of increased interest in religion, especially in Christianity. "We see evidences," he declares, "constantly on all hands that Christ is affecting India far more than ever before and far beyond the organized Church which has come into existence." Limited means, financial reverses, all, maintains Dr. Banninga, must bring us nearer the sources of spiritual power. "We believe that the Lord of the Harvest is with us," he adds, "and that He is drawing us nearer to that glorious day."

Lifted from a Letter

"An image of Santa Nina, Infant Jesus, was brought out of a near-by Catholic church and all the sick folk, especially those with tiny babies who were ill, came from miles around for the blessing and healing power of this image. One day in the year only can this image heal—and then only if you have fifty centavos to give to the attendant. For this you are allowed to kiss the image and have it placed on your head for a few seconds! (I wonder how many germs of how many diseases are on it?) While the sick folk wait for the appearance of the image or for their turn, there is the wildest dancing around, and the sick babies are actually tossed into the air in a veritable frenzy. Some are pitifully sick and weak—almost dead—and these people actually believe that if the image does not heal that it is due to their own lack of faith! This belief can be compared only with the belief in the witch doctors of Africa. And this scene is proof enough, adds Miss M. Alice Towne of Dumaguete, Philippine Islands, of the need for evangelical Christianity in those islands which are called "Christian."

Television Section

Station ABCFM

Three Pioneers—(Left to right)—Dr. George A. Wilder, Dr. William L. Thompson (M.D.), Rev. Fred R. Bunker, who founded Mt. Silinda, snapped at Glen Ridge, New Jersey, on the fortieth anniversary of the arrival in Natal of the cable from the American Board authorizing these men to "spy out the land and decide upon a suitable place for station work." The men walked, the women went by tepoia, or hammock. "We have today the history of the Rhodesia, East Africa, Mission to justify the wisdom of that act of faith on the part of the Board," comments Mr. Bunker.

Stuck! Who Said Tall Grass? When, in 1930, Mr. Bunker visited Africa his party got stuck between Villa Perry and Machemeje. The old method of travel was surer, apparently! The road was open in February but in May the grass had so grown that Mr. Bunker and his car had to turn back. If it was not for this picture, which he took to prove his tale, Lowell Thomas would claim this one for his Tall Story Club.

Those Were the Good Old Days!—Meet Bloem—and on his back Mrs. William L. Thompson, taken at Melsetter, in 1898. This ox, trained to the saddle, was the best means of transport, says Mrs. Thompson who stoutly maintains that Bloem was a "pet and very social." He rode like a rocking-chair except when he jumped ditches, which, of course, no well-brought-up rocking chair is expected to do gracefully. Then, because an ox's skin is looser than that of a horse, Mrs. Thompson recalls having to hang on grimly. This picture appeared in the New York *Sun* about 34 years ago.

Television Section Station ABCFM

Five Reulings in a Row—(Left to right)—Edna Eleanor Reuling, John A. Reuling, Sr.; John Adam Reuling, Jr.; Mother Eleanor S. Rueling, and Anna Lois Reuling, the youngest member. Two black kittens, anonymous. Mr. Reuling is on the staff of Amanzimtoti Institute, Adams, South Africa. He went out in 1927.

Commenting on the surprisingly few native young people who find a "little knowledge a dangerous thing," Mr. Reuling said: "The temptations to which a people just emerging from barbarism are exposed are so much greater than the temptations to which we are exposed that the great wonder is that there are not more who fail to make good use of the opportunities which have been given them. The only explanation is that the religion of Christ DOES contain saving grace and that it is working."

No Depression Here—In a land of shadows there is one school that seems not to be suffering from depression, says Miss Minnie E. Carter of Inanda, South Africa, who recently visited a school for women witch doctors where at least five were present in full regalia of beads, red and white clay, bladders and skins. There were an equal number of young women novices as well as one little girl, not more than nine years of age! They listened to the message of God but as the missionaries disappeared the sound of the drums pulsed again in the witch doctors' dance.

And, here on the left, is a typical witch doctor. What a face! Unhappy, cruel, crafty. On the right is Tryphena Ngidi, one of Mother Edwards' protegees. She was given by her dying mother to Mrs. Edwards' care lest heathen relatives take her back to the ways of darkness. Now she is a successful Christian teacher working to aid other non-Christian children. She tells of making over some of her old dresses for a child of heathen parents in order that the little girl might attend her school.

Programs for Meetings

By JOHN L. LOBINGIER

BEGINNING with the September issue THE MISSIONARY HERALD will carry a column of *PROGRAM SUGGESTIONS.* This feature is being included in response to a demand from some of our readers and as a help to women's societies, church night groups, and others. The subjects for the year are as follows:

General Theme: The Church

September—Why the Church?
October —The Church and Home Life: The Right to Adequate Living
November—The Church and Home Life: Family Relationships
December —The Church in the Community: Meeting Its Religious Needs
January —The Church in the Community: Facing Its Group Conflicts
February —The Church and National Life: Meeting the Nation's Needs
March —The Church and National Life: The New Patriotism
April —The Church and International Life
May —The Church and Its Wider Fellowship
June —My Church

This series is planned by the denominational Committee on Missionary Education. It is not to be thought of, however, as in any sense *the* denominational series. This same committee has available ten-cent booklets each containing a group of four programs, and bearing such titles as "Christianity in Revolutionary China," "A Century of Indian Progress," "Why Christian Missions?" etc.

This committee is also equally interested in the textbooks prepared interdenominationally, such as "Facing the Future in Indian Missions" by Meriam and Hinman, "Living Issues in China" by Hodgkin, and "Lady Fourth Daughter of China" by Hollister, which are suitable for adult groups to use as a basis for their programs.

This column in THE MISSIONARY HERALD during 1932-33 is simply one more possibility. It should be noted that the *American Missionary* will also print a column on the same subject but entirely different in treatment and written by a different person.

Book Chat

To most minds Jonathan Edwards is a forbidding figure, chief spokesman for a hard Calvinism and preacher of the terrors of hell. But the Edwards to whom A. C. McGiffert, Jr. introduces us (*Jonathan Edwards,* Harper Brothers, $2.50) is much more than a Calvinist-theologian. He is revealed as one enraptured by the beauty of God, defining virtue as the love of God. Not only a vivid story of Edward's troubled life but many an interesting sidelight on the New England of the eighteenth century are found in this biography.

Professor William Pauck has done a service to all who have been interested in the new religious movement in Germany called Barthianism. (*Karl Barth: Prophet of a New Christianity?* Harper Brothers, $2.00.) From personal acquaintance with Karl Barth, with whom he has studied, and from a fine and appreciative analysis of his teachings as found in written form, Professor Pauck draws clearly the lines of this theologian's thought and has subjected them to an appraisal of rare balance and insight into the nature of the Christian faith. It is a very read-

able book and one that seems to convey not alone the theology but something of the spiritual dynamic of the Barthian movement.

Christians who read Rabindranath Tagore's *The Religion of Man* (Macmillan, $2.50) will be both delighted and surprised. Delighted because the poet philosopher of India has made the English language a sensitive and beautiful vehicle for his thought, and surprised to find how congenial that thought is to their own. Tagore is not a technical philosopher or theologian. Perhaps that is the charm of his lectures, for he has caught the spiritual meaning of philosophical concepts and has given them a fine literary expression. As I read the book I found myself asking what the difference is between the "Supreme Man" of Tagore and the personal God of Christian belief. A friend and admirer of Tagore warns me that Tagore the poet has not revealed the best side of his mind in this attempt at systematic reasoning, which only makes me eager to know him through his poetry.

For a year or two we have been reading quotations from *Belief Unbound* by Professor W. P. Montague (Yale University Press, $1.50). This little book is a vigorous and original attack upon problems which underlie ethics and religious belief. Professor Montague feels that a chief weakness of religion for intelligent people has been the inadequacy of its doctrinal supports. He proceeds to lay new foundations and reorder religion to conform to the demands of this new approach. For many he will supply definite help in their religious thinking. This is one of the more significant contributions to religious belief from qualified thinkers who are not professional theologians.

There are some recent books so readable, even fascinating, that bear on missionary work that should be more widely read and enjoyed. I mention a few of them: *Splendor of God* by Honore Wilson Morrow (Wm. Morrow & Co., New York, $2.50) heads the list. No one would dream that so much of romance, adventure and achievement could be packed into the life of one man as are found in the story of Adoniram Judson, which Miss Morrow relates in this book. Another "thriller" is *Aggrey of Africa* by Edwin W. Smith (Richard R. Smith, New York, $2.50). From African hut to Columbia University and out into a most varied life of teaching, preaching, interpreter between white and black and back to his own Africa as an outstanding educator: this is the story of Aggrey, who died in Harlem in 1927. Again truth is stranger than fiction, and more stirring to our hopes for a better humanity.

One should link this story with that of Ray E. Phillips, *The Bantu Are Coming* (Ray Long and Richard Smith, $2.00). Phillips goes to Africa to work at the same big human task. And what a task! All the strains of modern civilization are found in exaggerated form in South Africa. Industrial, social, political, financial, racial and religious issues are all mixed up and Phillips gives us courage and hope as he tells of the untangling that is going on.

If one wants his complacency challenged and a provocative review of world conditions paraded before his mind's eye he would do well to read Paul Hutchinson's *World Revolution and Religion* (The Abingdon Press, $2.00).

And if one wants to follow a clear honest mind into the important areas of human experiences and to see the light of a sensitive and true Christian idealism thrown upon those areas, he will find joy in reading Allan A. Hunter's *Social Perplexities* (Richard R. Smith, $1.50). This book is written especially for young people by a man who is loved and trusted by them.

H. V. W.

This, That, and the Other

Pasumalai Trade School Thankful

in spite of hard times and the inability of the government to give help in buildings or equipment. It graduated thirteen boys in March, several of whom at once got jobs and all of them are at least able to get occasional work, which is a great thing these days. And so far the school has had plenty of work. "It pays to do good, thorough, honest work so that people trust us," writes its principal, **Rev. James H. Dickson.**

"Seventeen boys this year have given themselves to Christ: what a joy it is to see this evidence that the great purpose for which we are here is in some measure being fulfilled. . . . We have had to stop all increments in salaries and have had to reduce wages paid the boys, but we have not had a single murmur. We work together in the spirit of Christian brotherhood, determined to face the hard times, believing that one is our Master and all we are brethren. We have a fine staff who try to do their duty and uphold

high Christian ideals before the boys, and workmen who know the high standards we try to maintain, and who strive daily to make their work and conduct measure up to them."

Love-Care Week for Children

"Yesterday I went over to call on a Japanese child-specialist whom I have known as a neighbor for several years; he is the examining physician for our Imadegawa Kindergarten," writes **Miss Katherine Fanning** of Kyoto. "It seems that he has been collaborating with the provincial government of Kyoto for a 'Love-Care Week' for children. He has prepared a vivid chart for the use of mothers regarding physical health, educational play material, and the general care of the child. Mrs. Charles Burnell Olds of our Mission is to speak to our mothers this week on much the same subject. The doctor expressed himself as very glad to follow her talk with a bit of explanation about his movement, then asked if he might attend her lecture too! Just what I had been wishing I could have him do, for her point of view will add the spiritual side which his will undoubtedly lack. He is to speak over the air next week, so we may be able, quite unexpectedly, to coöperate in this big movement."

Bailundo Growing and Growing

"We have the largest school in our history, over 600 pupils," writes **Miss Una Minto**; "140 are compound girls, 187 compound boys, the rest are day pupils. Our need for a mission doctor is so great that we can scarcely bear to think of the coming year without even a nurse on the station. Yet we appreciate the statement of the medical committee of the Mission that it would be better not to let a nurse work where there is no doctor as she is sure to be used up by the overwhelming responsibilities which should not be hers. We have a great territory here without anyone but Mary Thomas and her assistants caring for it. During 1931 there were given in our little dispensary over 34,000 treatments. Villages fifty miles away depend on medicines sent from here, and they can administer only the most simple remedies, of course."

Robert Sigauke

In the June MISSIONARY HERALD was a reference to Robert Sigauke, Christian name for Zito Sigauke, in Rev. Frank Meacham's account of the Jeanes Teachers in Rhodesia. **Mr. Arthur J. Orner** writes about him:

"He and his wife, Zamudza, are among our most outstanding Christians, having been converted from heathenism many years ago. But Zito had not been to school enough to become a teacher or a preacher. He has more executive ability, though, than any other native I have ever worked with, and so we used him as a foreman.

"Three years ago the Government decided to train natives to become agricultural demonstrators on the reserves. Zito went to take this two-year course, and last year, when he had finished, the Government sent him back to the Mutema Reserve, where we have a number of schools, to teach improved methods of agriculture. The system followed by the Demonstrator is to pick out twelve men who are willing to coöperate. He then marks out an acre of land in each place and assists the owner to clear it and prepare it for a crop. Then he helps with the cultivation and harvesting. After the crop has been harvested it belongs to the owner of the ground, and it is the hope of the Government that when the natives see the better crops which are obtained by modern methods they will gradually adopt them.

"Visiting my schools in this reserve, I went round with Zito to see some of his plots. In spite of a bad season they are outstanding among the gardens, and the people are already learning the lesson and are beginning to buy plows and talk of getting harrows and cultivators. This is real mission work, of a practical kind, even though Zito seldom preaches and is entirely under the control of the Government. It plans to give him a special course next year and then make him an inspector of agricultural demonstrators, with largely increased salary and far larger opportunities for service. Critics of missions may not consider him a leader because he does not preach or teach in a classroom, but it seems to me that this is part of the "abundant life" that Jesus came to teach, and I am proud to have had a small part in Zito's training."

Judson Memorial

This recitation hall of the Night School, Matsuyama, was started last fall as a memorial to **Miss Cornelia Judson**, the founder of the school and supervisor for forty years. Low prices make the cost 12 cents per cubic foot and the part of the building for which funds are in hand will be completed in time for the opening of school next fall.

News from Mexico

Senorita Ramona Salazar who returned last fall from her study in the United States to resume work at the social center she had opened in Guadalajara, has developed the following activities in an attractive two-story house rented in a quiet neighborhood in the eastern part of the city close to one of the most crowded sections: 1. A day school for poor children whose mothers have to work out and who otherwise would be neglected. 2. A night school for youth and adults. 3. A mothers' club. 4. A playground for daily use. 5. A Parent-Teachers Association.

Miss Salazar has an Advisory Committee organized among interested friends. This unique undertaking for Guadalajara is meeting a very definite need, even though the Senorita has to carry on with very meager equipment and with but few volunteer assistants.

The Instituto Colon has started a country school project in a de-

serted hacienda at San Ignacio. The Instituto supports one teacher for every 100 children in the day department, and 80 adults at night. It works with the Government which supplies books and promises another teacher.

The two Protestant churches of Guadalajara have formed a united church, carrying on work in the two buildings. The present membership of only twenty includes people who have come from the following communions: Baptist, Presbyterian, Methodist, Congregational, Nazarene, Pentecost, and others. It has a varied progressive program behind which is the enthusiastic and devoted spirit of Pastor Zambrano who is showing unusual ability in building up a working church of people of radically different types and backgrounds by encouraging them to do the things in which they are most interested.

The Colegio Internacional, which closed its Preparatory Department for the year, is still functioning as a home for the thirty-five boys attending the Instituto Colon, the government Preparatory School, and the University. The Industrial School conducted by Miss Vozcaino in the Colegio plant has attracted thirty day students who are receiving instruction in general academic subjects, stenography, domestic science, carpentry, and the making of soap and cosmetics. The most striking feature of the department has been the model kitchen where women and girls of the neighborhood learn new ways of cooking. The program for the Colegio this year has been frankly one of experiment, but through it the missionaries are hoping to discover what should be the real mission of this institution for these changing times in Mexico.

D. D. T. Jabavu Writes

from South Africa: "I am ashamed to have been so long before making you get a line from me in Africa. Here is my reason: I was so totally worn out (Uncle Remus: 'teetotally wo' out') by my hurricane lecture trip in the States (think of it: 31 addresses in 16 days; over 2,800 miles by railroad on top of 16 addresses in 8 days in England, covering 1,200 miles) that although I reached my home on the twelfth of February I have felt too wearied to write letters. Besides, with my college duties begun on the nineteenth of February and numerous demands for lectures locally about my experiences in America, I have to nurse myself against a possible nervous collapse and the predicament of asking my authorities to grant me a holiday in order to recover from the holiday!

"Last week I was just about to write you when I got the very agreeable surprise of a letter from Ray E. Phillips with a copy of the MISSIONARY HERALD (March) containing your meteoric write-up about myself and my visit to Boston. Well, well, well! You can imagine the excitement with which my wife and I read it together. . . . We enjoyed it immensely."

Inanda

"The depression has not yet caused a decrease in our enrollment," writes **Margaret Walbridge.** "We have about the same number of pupils as in the last three years.

"With deep gratitude Inanda received a generous gift from the Woman's Guild of Hope Church, Springfield, Massachusetts. It had been a legacy by Miss Nellie Dwight. It was decided to use this for a badly needed organ in the assembly room. The organ in recent use had a note which played all the time and some which refused to play any of the time. The new instrument sounds to us like a pipe organ in comparison. I think music means almost as much as food to these Zulus."

"Rejoice with us that another missionary, a high-school teacher, has been secured for Inanda, Miss Lavinia Scott. Miss Brookings finds her work very heavy. She is a splendid teacher and gets a fine response from her classes. She is doing good work with the 'Wayfarers,' the Zulu Girl Scout organization. One of the big events of the year was a Wayfarer enrollment conducted by the wife of the secretary of the Governor General, a most charming woman. I took a moving picture of the event, and all the girls were perfectly thrilled when they saw themselves as movie stars."

Speaking of Those Broadcasts

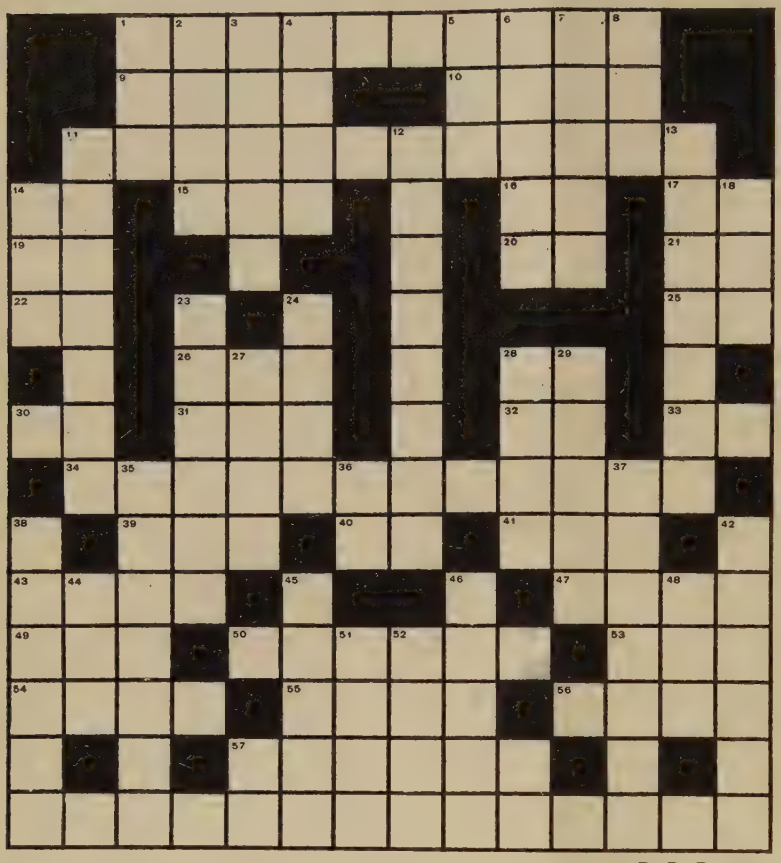
Station WBZ, Boston, has received the following letter from a senior in the Massachusetts State College, Amherst, Mass.: "After a round with the books and the classic 'midnight oil' (because a senior even studies now and then) I happened to turn on the radio. The surprise was complete, the following my reaction:—

"Frankly, the general and personal messages that you broadcasted for the American Board to men and women in various parts of the world in missionary service (I believe) was the most outstanding and inspiring thing I have heard for a long time. I wish to commend you for such a fine piece of work. I hope it will be repeated."

Chinese Students' Fellowship Movement

"Its strength," writes **Rev. George Shepherd** of Shaowu, now in the Foochow Mission, "lies in the fact that it is a movement among themselves, and not something imposed upon them by their elders. Numerically, it is insignificant. Its fellowship, however, comes from the strongest universities and colleges under Christian auspices. Its findings indicate unusual insight into the needs of young people of today. Its ideals are practical. Every one of them is possible of attainment, and when translated into personalities will greatly enrich the community life of China. For a thoughtful, far-seeing group of young men and women the era of slogans, parades, and mere propaganda seems to be passing. They themselves are organizing a movement infinitely

A Puzzle on Our June Number



R. B. Porter

HORIZONTAL

1 and 57. The oldest religious magazine in U.S.A.
9. All wet
10. Musical instrument
11. Missionaries have ours
14. Compass direction (initials)
15. Observe
16. Minister
17. Article
19. Son of Paleth
20. Plural ending
21. That is
22. 90° from 14
25. Part of Bible (abbr.)
26. Man (possessive)
28. Good Christian (initials)
30. In how many weeks after Sheker Bayram does Kurban Bayram occur (Roman numerals)? Read page 214
31. Gold
32. Exclamation
33. How many nurses in Madura Hospital (Roman numerals)? Read page 212
34. What do our missionaries endeavor to teach?
39. Reply (abbr.)
40. Hindu mystic symbol
41. African animal
43. Hats
47. Part of Church building
49. Mountain
50. Moan
53. Chinese leader (page 216)
54. Never is on the Sahara Desert
55. High
56. Pronoun (possessive)
57. The oldest and best missionary magazine

VERTICAL

1. Girl's name
2. Place of refuge
3. Signifies hardness
4. Lateral
5. No
6. Live
7. Christ on the Cross
8. Japanese money
11. What kind of force is Mission?
12. Angels
13. It is said of the First Missionary
14. Christ
18. Simon forsook his
23. He was crowned with
24. Utility
27. Flower
28. Christian lawyer, (page 210)
29. Country where 28 lives (page 210)
35. Porters in Turkey (page 214)
36. In the direction of
37. The Board broadcasted to this country April 20 (page 226)
38. Minister in Natal (217)
42. To exhibit
44. Trouble
45. To measure
46. Elevation
48. What Misses Quickenden and Smith desire (page 224)
51. A thorn in a Christian's life
52. Wing-like

more constructive and satisfying."

Last year sixty students gathered to discuss the creation of this fellowship and pledged themselves to: honest simple living; high principles of relationships between the sexes; direct sincere speech; the forging of strong healthy bodies; daily nourishment of the spiritual life; earnest work for a new China.

A Bright Chinese Village Boy

"Last year the brightest boy in the graduating class of the school in Chao village saw five of his mates come to our Academy here, but he must help support his family," writes **Rev. William B. Stelle** of Tunghsien, China. "The father grows peanuts on their few sandy acres and also buys them from neighboring villages. The whole household helps roast a cartload, and then the big bags are piled on and tied down and a scrawny horse and sinewy donkey pull the bulky load through heavy roads thirty-five miles to a thriving market town, arriving to the minute as the early morning purchasing begins. Brightway helps his father by keeping the record of the purchases and sales. The father cannot write, and is rightly proud of his promising business partner. Brightway is the cheer and strength of that family. I talked over with the father the possibility of his son receiving a scholarship which would pay a third of the Academy expenses, and showed how Brightway possibly could earn another third by working early and late and during vacations. The fond parent was quick to promise the completing third. It would mean that again single-handed the father would farm and market, but he was brave to do his utmost for Brightway's sake and the later benefit to the family."

Publication Activity of the Near East Mission

Herbert Gray's well-known book, *Men, Women and God*, has been put into Greek under auspices that insure wide distribution throughout Greece. The *Zoe Mag-*

azine should also be mentioned. It is a religious, educational periodical published by the so-called Zoe Movement, an organization of young men in the Orthodox Church deeply interested in spreading an understanding of vital religion.

With reference to hymn books, the Mission is reprinting this year the old Armenian hymn book with notes accompanying the words. The Turkish hymn book is also being reprinted in the new characters.

The French book, *Le Rayon*, a beautiful working over of the New Testament material in novel form, is being put into Armenian and doubtless will be well received by a very large reading public.

The Mission is also attempting in Turkish a *Devotional Diary*, partly for the use of the missionaries in their effort to develop their Turkish vocabulary for devotional uses, and partly for the use of Turkish friends deeply interested in a search for religious truth.

There has been a considerable demand for a translation of Fosdick's *Meaning of Prayer* both for devotional purposes and as an explanation of what vital prayer can mean in the life of an individual or group.

The *Song Book for American Schools* is a book in English giving the kind of songs that can be used in the American schools in Turkey even under the present restrictions.

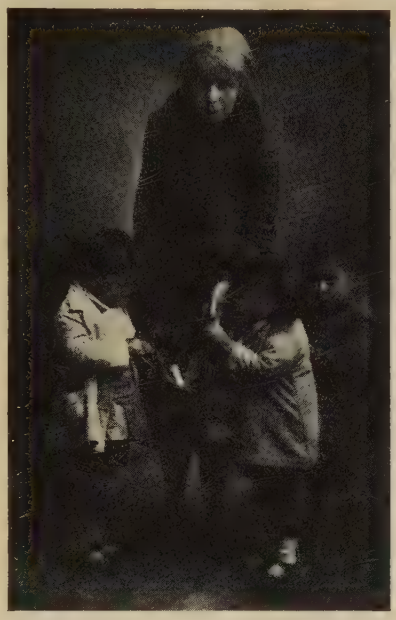
Then there is the *Muhit*, a family magazine and on the whole the leading magazine in Turkey. The Mission has coöperated in the publication of this periodical for nearly four years. The paper has won the hearty approval of the Government's Department of Education and is sent by the Government at Government expense to all middle schools, high schools, and normal schools, and to 200 reading rooms in Turkey.

When we go over a list of productions such as the above, we realize all the more poignantly what it will mean to have this department so drastically cut as will have to be the case.

Personalia

Miss Nina Rice of Athens, Greece, arriving on furlough June 17 was met in New York by about a dozen of her pupils of Sivas days. After a very brief stay in the East she went on to her home in California, arriving in Claremont the morning of her father's 88th birthday.

Miss Rice, who is a Pomona College alumna, taught in Sivas, Turkey, 1903-1922. Following the 1923 trek of refugees to Greece, she has been ever since supervisor of the schools in the refugee camps around Athens. She is seen with two of the little children of these schools in the accompanying picture. It might be of interest to our women readers to know that she was wearing, when in Boston, a dress woven on handlooms by refugees and embroidered by refugee women.



Dr. Paul Monroe of Columbia University has accepted the post of Chancellor of Robert College and Constantinople College and will probably begin his duties with the opening of the fall term. This step in unifying the administrative offices of the two takes the place of finding a new president for each. Both colleges were founded by missionaries of the American Board and the three presidents of Robert College have been American Board men.

Did you ever hear of a Birthday Service? Horatio B. Newell, D.D., retired member of the Japan Mission, spoke at such a one last Easter. A new church has been founded in Los Angeles by the second generation Japanese in connection with the Japanese Union Church. It was organized, officers elected and installed on March 27, and Dr. Newell was asked to help "christen the new child." He has been kept busy speaking for foreign missions and helping along the work of the Christian Japanese on the Pacific Coast.

ALEPPO COLLEGE

ESTABLISHED AT AINTAB 1876

PART OF YOUR WORK

BUT OUTSIDE APPORTIONMENTS

Much appreciated gifts of certain churches to the American Board as part of their quota now provide the salaries of the President and Dean of Aleppo College.

Living friends can share in other expenses or in necessary development only by *Direct Donation.*

Mr. Gordon Parker is Treasurer of the "Trustees of Donations." Address: 14 Beacon Street, Boston, Massachusetts.

Rev. and Mrs. Leland West Mann planned at the end of the term to leave the Doshisha, where Mr. Mann had around seven hundred students in his classes in the Middle School each week and remarkable opportunities for student work outside the classroom. Early in July they expected to go to Tientsin, China, to visit Mrs. Mann's brother there and study the Manchurian situation. About the middle of August they will sail for America.

Mr. Saijiro Sawa of Kobe has been the intimate and valued associate of the treasurers and business agent of the Board's Japan Mission for fifty years. The Mission celebrated this semi-centennial by a gathering at the home of Treasurer Hackett on June 16 and the presentation of some gift. What this gift was has not yet been learned.

Mrs. Hugh Hubbard of Paotingfu, North China, carries most of the responsibility for the industrial school there which helps sixty or more very needy women support their families. Among other activities she has a club for young women who by custom are usually kept at home. They meet at her house once a month to sew, work for some special interest, and have talks on various subjects. She also has a club for older women. Miss Isabelle Phelps does teaching but finds the best part of her work is the religious talks with boys and girls who come to her study. Often a boy will bring another, or three or four who are not Christians, and want to hear about Jesus. One or two boys come and say they want to pray. A group will come to see playthings, and after a little time of play they will have a talk about religion. It comes about quite naturally and the boys talk freely.

Rev. and Mrs. Richard S. Rose left Athens, where they have been on the staff of the School of Religion since 1929, on June 13. They planned to visit their former mission in India, pack up what of their belongings had been left at Sholapur, and after the middle of August go on to Claremont, California, where their address will be care of Rev. Albert P. Davis, 601 Mayflower Road.

Ray Phillips of Johannesburg, South Africa, has been chosen member of a group that is to make a minute study of industrial conditions in the Belgian Congo, Northern Rhodesia, Southern Rhodesia, and other parts of Africa. The Inquiry is to be conducted under the auspices of the Department of Social and Industrial Research of the International Missionary Council. It will aim to throw light on that whole movement of industrialization of the native, which is affecting half the continent of Africa. Among other things will the Inquiry study the question of the adjustment of native society and the individual to the new moral and ethical concepts and rules of the Christian religion and the establishment of a healthy, indigenous Christian Church capable of standing the strains of the transition from the old to the new order.

As the approach to the problem is through government, capital and missions, the party includes an economist, a student of administration, a sociologist, 2 missionaries, and Dr. Merle Davis, the head of the Department. Mr. Phillips is one of the missionary representatives. He has been set aside for this work by the South Africa Mission—an act heartily supported by the Prudential Committee of the Board.

The group assembled at Johannesburg on July 21. It will give four weeks to the Congo, five weeks to Northern Rhodesia, two weeks to Southern Rhodesia and six weeks to the Union of South Africa.

The Carnegie Corporation has agreed to finance this missionary research undertaking as coming within the scope of its interests in Africa.

Retiring President Caleb Gates of Robert College was given a fine silver tray and a Turkish gilded brass ewer and basin at a dinner of the college community, June 10.

Professor Loutfi Levonian of the School of Religion of the Near East Mission has been studying at the Selly Oak Colleges in Birmingham, England. In June he gave a course of four lectures on the Presentation of the Gospel to Moslems.

Rev. Paul Nilson of Talas, Turkey, has two or three worthwhile movie opportunities a week. For example: At the government normal school was celebrated the anniversary of a great Turkish architect who built most of the famous mosques in Istanbul; a teacher lectured, Mr. Nilson illustrated his lecture following it by an agricultural movie, which was explained by the teacher of agriculture. Friendship with these teachers and students will mean much to them when they scatter among the villages. The next night the agriculture teacher gave a lecture in the Talas reading room and Mr. Nilson illustrated it. There, too, the following night Turkish women gathered for a movie and health pictures, with a health talk by Miss Sylvia Eddy, R.N.

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE
"PAPERS OF OLD-FASHIONED QUALITY"
MADE AND DISTRIBUTED BY
TILESTON AND HOLLINGSWORTH CO.
"Papermakers for More Than One Hundred and Thirty Years"
MILLS AND OFFICE
BOSTON, MASSACHUSETTS

Rev. G. P. George, an Indian pastor in Manamadura, has under his direction over thirty-five villages containing Christians. In one of them a rich landlord and priest of the Hindu temple was a great obstacle to Christian work. Mr. George made friends with him, was invited to be his guest, and so won his confidence that the landlord showed Mr. George his sick daughter, with a request for prayer in her behalf. In another village nine Hindus had prepared to become Christians when their Hindu gods appeared to them in dreams and threatened them. He went to see them, held a meeting, to which only three families dared to come, and at the close of the talk and prayer the leader of the nine families declared he was not going to be frightened by such dreams, witnessed to the fact that Jesus Christ was all powerful, and requested that a catechist be sent them every Sunday. The three families of twelve souls are now firm in their faith.

The Chronicle

Appointments

June 14. Mr. H. Porter French of Bowling Green, Missouri, for a three-year term as teacher in Jaffna College, Ceylon Mission, instead of a three-year term as teacher in the American School for Boys, Talas, Turkey, as reported in the April issue.

June 14. Dr. Hilda Smith of Madura, India, for a second year of service in the Madura Hospital for Women and Children.

Commissioning

June 19. In the Eliot Church, Roxbury, Massachusetts, Miss Helen R. Haight, Near East Mission. Sermon, Rev. Fred F. Goodsell, D.D., executive vice-president of the Board; Presentation of Commission, Dr. Goodsell; Prayer of Consecration, Secretary Mabel E. Emerson; Welcome to the Field, Dr. Mark H. Ward; Pledge of Support, Mr. Theodore E. Stevenson for Eliot Church; Benediction, Rev. Charles C. Clark, minister.

Furloughs Authorized

June 14. Dr. Anna M. Otto of the Madura Mission, a leave of absence for an indefinite period, beginning in the summer of 1932.

June 14. Miss Lillian J. Honiss of the Near East Mission, beginning in the summer of 1932, instead of being postponed as reported last month.

Sailings for the Field

July 3. From Boston, Miss Bertha K. Smith and Miss Catherine S. Quickenden, returning to the Madura Mission.

July 7. From New York, Miss Louise Rounds, returning to the West Central Africa Mission.

July 10. From Boston, Rev. Stephen P. Hieb and family, returning to the Marathi Mission.

August 3. From New York, Miss Isabelle Harley, returning to the Near East Mission.

August 6. From Seattle, Miss Constance Buell, Miss Ruth Van Kirk, Miss Abbie Chapin, returning to the North China Mission.

August 9. From New York, Miss Margaret Hammaker, returning to the Marathi Mission.

Arrivals on the Field

April 7. At Tehchow, North China, Mr. and Mrs. Mark H. Wheeler, joining the Mission.

April 29. At Peiping, China, Miss Anne B. Kelley, returning to the North China Mission.

June 6. At Yokohama, Japan, Miss Alice P. Adams, returning to the Mission.

Arrivals from the Field

May 30. In New Orleans, Louisiana, Mr. L. Curtis Guise, of Madura, South India.

June 2. In Seattle, Mrs. Henry J. Bennett, of Tottori, Japan.

June 10. In New York, Mrs. Clara Davis Bridgman, of Johannesburg, South Africa.

Birth

May 22. At Mt. Holly, New Jersey, a son, Allen Edgar, Jr., to Mr. and Mrs. Allen E. McAllester, formerly of the West Central Africa Mission.

Deaths

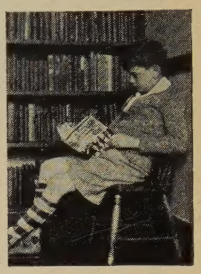
June 14. In Kyoto, Japan, Mrs. Joseph Hardy Neesima, wife of the founder of Doshisha University.

July 8. At Lithia, Mass., Mrs. John S. Chandler, member of the Madura Mission, 1877-1928.

Mrs. Joseph Hardy Neesima

President Daikuhara on June 15 cabled the Board the news of the death of Mrs. Neesima, the widow of the first and only Japanese missionary of the American Board, who was founder of Doshisha University. Thus has passed what Professor Frank Lombard has referred to as "a living shrine for those in Japan who fairly worship the memory of the man who risked his life

Summon **Calvert School to your children**



The small children of scores of American parents in China, India, Syria, Japan and elsewhere are receiving complete elementary education from Calvert School.

Letters, big interesting packages of books, crayons, toy coins, pictures, and maps come to them. They study the same lessons, receive identically the same training as they would if attending Calvert Day School in Baltimore, Maryland.

If there have been any gaps in a child's foundation, Calvert School makes them up in a hurry. The school gives thorough education from first grade to high school, covering in six years what most schools cover in eight, and exploring cultural and scientific subjects besides.

Your child will learn not only the fundamental subjects but also more about near and far countries, about plants, birds, trees, stars; about lyrics, statues, paintings, than he would in attending the average school. Then later, when he takes his place with other children, he will probably enter high or preparatory school with advanced standing. Most Calvert children do!

Missionaries, exchange officers, parents in the diplomatic service have enrolled their children and have been delighted with the sound foundation Calvert School gives. The school furnishes all materials, books, lessons, and instructions. Over 6,000 children are enrolled at present in the United States and all over the world. There are Calvert School centers now in foreign fields. The course may be taken for the full six years, or in part, at a total cost of $40 a year ($20 additional for criticism of pupil's work). Kindergarten courses are also available for use by the individual at $10.50 or by groups at a reduced cost.

V. M. Hillyer, founder of Calvert Home Instruction School, wrote "A Child's History of the World," "A Child's Geography," successful books imbued with the life and interest that brighten all Calvert home lessons. Use the coupon for full information.

Calvert School
178 E. Tuscany Road, Baltimore, Maryland

Please send me full information, including a sample lesson.

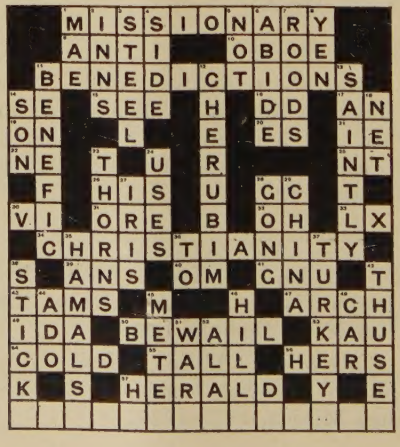
Name .....

Address .....

for the cause of liberal education and for Doshisha which he modeled upon his Alma Mater, Amherst College." Mrs. Neesima, ever since Dr. Neesima's death in 1890, has been a good friend of Christian America and an earnest worker for the best interests of her beloved Japan. Quoting Mr. Lombard again: "With true Samurai devotion she threw herself into relief work during the war of 1894-95, winning the Imperial decoration for service. She made her home sacred to successive generations of students, carefully preserving her husband's library, his notebooks, and cherished personal possessions, so that the spirit of that Japanese who was so much one of us that his private devotions even to the day of his death were in the English language, became the molding point for true internationalism in that great university of over five thousand students. . . . The little gray-haired old lady will be missed by the students who, as the years came and went, were accustomed to see her grace all occasions of significance in the life of the university; but her influence, with that of her husband, will continue long over those who are the hope of Japan as that country struggles for the attainment of higher ideals in national and international life."

The American Board and American friends of Japan in general express their sympathy to Doshisha and to the Christian body of Japan and to all others for whom and with whom Madame Neesima worked so faithfully and earnestly during her long life of service.

Answer to Puzzle on Page 292



Safe Securities for Savings

Arthur Perry & Co.
Incorporated
Boston
New York Philadelphia

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

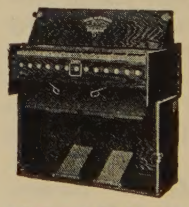
LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

Hooper Printing Company
Printers who SERVE
74 India Street Boston, Mass.

NOTICE TO MISSIONARIES
Thos. Cook & Son, the oldest and foremost Tourist Agency in the World, offer their Travel Service to all Missionaries in all parts of the world.
Transportation arranged by land and sea at lowest Missionary rates.
Baggage and Freight shipped and forwarded.
CARRY COOK'S TRAVELERS CHEQUES FOR SAFETY AND SERVICE.
THREE HUNDRED OFFICES THROUGHOUT THE WORLD
New England Branch
THOS. COOK & SON
167 Tremont St. Boston, Mass.

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St.—13 Otis St.
LIBerty 4640—4641

LITHOGRAPHING
PRINTING
BINDING
LETTER SERVICE
General Advertising and Editorial Service
THE TUDOR PRESS, Inc.
251 Causeway Street, Boston, Mass.


Bilhorn Folding Organs
Sizes 3, 4, 5 Octaves
Are acknowledged the best for all purposes.
Special Missionary Offer
BILHORN BROS., 77 W. Lake Street, Chicago

ESTEY
PIPE AND REED ORGANS
Estey Organ Co.
Brattleboro Vermont

Please mention
THE MISSIONARY HERALD
when writing to advertisers

Walker Missionary Homes, Inc.

Auburndale, Mass.

Founded 1868 Incorporated 1929

A GIFT TO THIS INSTITUTION WILL HELP TO PROVIDE A HOME FOR

MISSIONARY CHILDREN
MISSIONARIES ON FURLOUGH
RETIRED MISSIONARIES
DISABLED MISSIONARIES

UNDER THE DIRECTION OF A BOARD OF TRUSTEES APPOINTED BY THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD. FOR ILLUSTRATED BOOKLET, WRITE

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston, Mass.

OLD COLONY
TRUST COMPANY

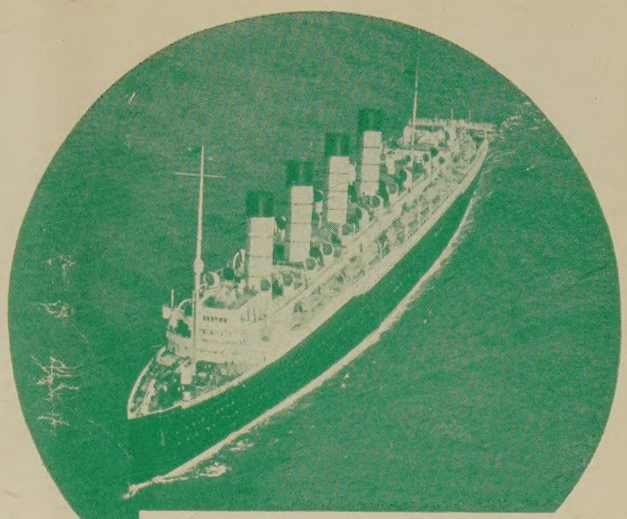
17 COURT STREET
BOSTON

★

devotes its principal attention to Fiduciary and Corporate Agency fields. Strengthened by the addition of the Trust Department of The First National Bank of Boston, it is today, more than ever, the largest and best equipped Corporate Fiduciary in New England.

Trusts and Executorships handled by the combined institutions
over $395,000,000

Affiliated with THE FIRST NATIONAL BANK *of* BOSTON



WHY DO THEY?

For the last nine years more people have crossed the Atlantic via Cunard and Anchor Lines than on any other line or group of lines. The overwhelming and consistent preference for Cunard cannot be measured in terms of money only, the distinction, the atmosphere, the perfection of a Cunard crossing all play their part.

Whatever one's preferred mode of travel . . . First Class, Cabin or Tourist Class, Cunard offers the ultimate in Service . . . every port in the world is a connecting point for Cunard agency network.

Through bookings between

FAR EAST • AMERICA • EUROPE

are assured by an arrangement whereby the N. Y. K. Line (Japan Mail) represents the Cunard Line throughout the Orient, and the Cunard Line offices in America and Europe act as general agents for the N. Y. K.

Full particulars and reservations from any office of the N. Y. K. or Cunard-Anchor Lines.

Purchase Cunard Travellers' Cheques
See your Local Agent. No one can serve you better.

Tremendous reduction in Cunard transatlantic rates makes Europe travel especially attractive.

CUNARD LINE
ANCHOR LINE

25 Broadway, New York
CUNARD . . . THE SHORTEST BRIDGE TO EUROPE

1882 1932

Our 50th Year

PRINTING - PUBLISHING - LITHOGRAPHY

ADVERTISING COUNSEL

COPY - LAYOUTS

A complete service available through our staff

The Commonwealth Press

44 Portland Street

Worcester, Massachusetts

Printers of the "Missionary Herald"